

14  
A  
S E R M O N

Preached before the  
Kings Maiestie at White

Hall vpon the ninth of Febru-  
arie. 1605.

By the Reuerend. Father in God,  
*Anthony Rudd*, Doctor in Diuinitie,  
and Lord Bishop of Saint  
Dauids.



LONDON.

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Knight*. 1606.

IV  
S E R M O N

Preached before the

Kings Masters at Whites

With open the mind of Jesus

and 1807

By the Reverend Father in God,

James Smith, Doctor in Divinity

and Lord Bishop of Exeter

Diocese



Printed by James Smith, for Charles

Knapp, 1807.



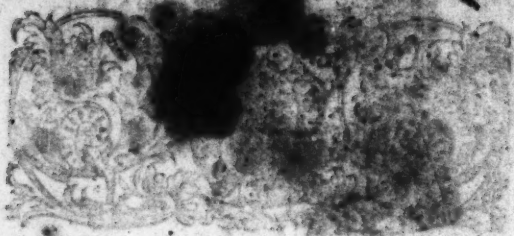
TO THE READER.

**H**aving gotten the Coppie of  
 this Sermon heere following and  
 read it ouer once or twise, I thought it  
 not vnmeete to aduenture to publish  
 it for the common good of others, which  
 shall vouchsafe to peruse it. Febr.  
 26. 1605.

Thine in the Lord.

T. S:

A,



TO THE READER.

It is for the common good of others, which  
I do not wish to see perverted. I do not  
wish to see it used as a pretext for  
the selfishness of the individual, or  
the selfishness of the community.

• 2000-01

Thine in the Lord.

2.7







PSALME. 3. 8.

*Saluation belongeth vnto the Lord, and thy  
blessing is vpon thy people.*

**T**His Psalme was *Dauids* meditation, when he was forced to flie before his vnnaturall Sonne *Abfalom*, who tooke vp armes to depriue him of the kingdome, and mightily for a time preuailed against him.

Heerein first hee falleth into an admiration, of the great number of his enemies conspiringe his destruction, but falsely perswadinge themselues that

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God had forsaken him: Vers. 1, 2. Secondly, he expresseth what confidence he put in God, and what assurance he had by him against all the assaults and attempts of his aduersaries. vers. 3. 4. 5. 6. Thirdly, he maketh petition for helpe, grounding his hope vpon Gods former protection: Vers. 7. Fourthly, he concludeth the Psalme with this Epiphonema: Saluation belongeth vnto the Lord, and thy blessing is vpon thy people, Verse 8: In which words hee ascribeth vnto the Lord the power of sauing them which be in peril, and that goodnesse whereby he prouideth for the safetie of his people, and heapeth vpon them innumerable benefits and blessings:

Now imagin with me, that *David* sitting aloft in his Chaire of estate looketh downe to his subiects saying, Saluation belongeth vnto the Lord: And then casting vppe his eyes to Heauen, by an Apostrophe to God saith thus. And thy blessing is vpon thy people. When *Jonas* had cried out of the belly of Hell, and the Lord had heard his voice, and brought his life from the pit, then he pronounced definitiue-ly that Saluation

*Ierem. 1. 16. 9.*

is of the Lord. And whē *Salomon* had considered aduisedly of martiall affaires from the beginning to the ending thereof, he resolutely concluded, that the horse is prepared against the day of battaile, but Saluatiō is of the Lord. Prou. 21.31.

By Saluation heere, is vnderstood temporall preseruatiō from worldly troubles and perils : of the which I expound that in the 36 Psalme. Thou Lord doost saue man and beast. And thereof Saint *Paul* meaneth, when he saith to *Timothie*, that the liuing God, is the Sauour of all men, specially of those that beleecue. Psa. 36. 6. 1 Tim. 4. 10.

Seeing then that Saluation is of the Lord; vaine is the hope of them, that without, or against God, put their trust in any worldly meanes. When *Pharaoh* pursued the *Israelites*, he reposed his vndoubted hope of victorie in his Chariots, Horses, and great Hoste of valiant armed men : but when the Lord came forth as a man of warre against him, then he and all his were cast into the Sea, the deepthes couered them, and they sank to the bottom as a stone. Who will set vp his rest vpon huge bignes & strength of. Exod. 14. & 15. 3. 4. 5.

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of bodie, after that the *Anakims* were destroyed vnder the conduct of *Joshua*, and *Goliath* with the other sonnes of *Haraphab* fell by the hands of *Dauid*, and his worthies? Leagues with forraine Princes are but a broken staffe of reede without the Lord, for that wee read of the *Edomites* in *Obadiab*, that the men of their confederacie drave them to the borders. As for riches and treasures, *Salomon* hath giuen this verdict of them, that they auaille not in the day of wrath: but euen when men should stand in greatest neede of them, then they take them to their winges as an Eagle and flie vnto the Heauens. Food and victuals are necessarie for the sustentation of mans life: but God in his anger can easily break the staffe of bread, and giue cleannesse of teeth in all our Citties. If fortifications would haue serued the turn, then might the *Cananites* haue beene safe in their Cities, which were great & walled vp to Heauen. What can Counsell, pollicie & wordly wisdom, effeete of themselves, seeing that *Job* hath obserued that God taketh (at his pleasure) speech from the Counsellers, and iudge-

*Iosh. 11. 22. 23.*

*1. Sam. 17. 50.*

*31. &*

*2. Sam. 21. 15.*

*40.*

To the end.

*Obad. verse. 7.*

*Prouerbs. 11. 4*

*Prouerb. 23. 5.*

*Ezech 4. 16.*

*Amos. 4. 6.*

*Deut 9. 1.*

*Iob. 13. 20.*

*before the King.*

iudgement from the auncient. And this is  
one of *Salomons Maximaes*, that there is no Prou. 31. 30.  
wisedome, neither vnderstanding, nor  
Counsell against the Lord. In the time of  
sickenesse, without the Lord nothing auai-  
leth the Phisitian, as in the cause of *Asa*; 2. Chron. 16. 12.  
nor yet the God of *Eckron*, as in the case of 2. King. 1. 2. 2.  
*Azariah*. And that we may know that noe  
mortall man, nor all the sonnes of men put  
together can saue vs without the Lorde,  
therefore wee are aduised by the Prophet  
*Isay* to cease frō the man whose breath is Isay. 2. 22.  
in his Nostrelles: for wherein is hee to  
bee esteemed? *Jonas* hath vttered Jonas. 2. 8.  
all this in fewe wordes, saying: They  
that waite vppon lyinge vanities (that  
is, which depende vppon any thinge  
saue God alone) forsake their owne mer-  
cie) 1. they refuse their owne felicitie, and  
that goodnesse which they should other-  
wise receaue of G O D. Wherefore let  
euerie one of vs, take first into his Psal. 73. 25.  
heart, and then into his mouth the words  
of the Psalmist sayinge to Almighty  
G O D. Whome haue I in heauen but  
thee? And I haue desired none in earth  
with thee.

B

Thus

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Thus hitherto it appeareth that Saluation belongeth to the Lord onely. And by that which next ensueth it shall be manifest that Gods helpe alone is sufficient for vs. For when the Lord in *Jfoyes* times perceaued all things to be out of order, both in the Church and the Common-wealth, namely that iudgement was turned backward, & iustice stood farre of, that truth was fallen in the street, and equitie could not enter, and that hee which refrained from euill, made himselte a praye, and therewithall that noe man offered himselte to rectifie those abuses, then Gods own arme did saue it, and his righteousnes it selfe did sustaine it. And when as the day of vengeāce against the *Edomites* came into the heart of the Lord, and the day of his redeemed was come, then he trod the wine presse alone, his owne arme helped him, and his wrath it selfe sustained him. And when as *Isay* said, Saluation shall God set vp for walles and bulwarkes: his meaning was to signifie that Gods protection and defence should be sufficient for vs: whereupon it is that *Dauid* in this present *Psalme* will not be afraide of ten thousand of the people, that

Isay. 59. 14. 15.  
26.

Isay. 63. 1. 3. 4.

Isay. 26. 1.

Psal. 3. 6. 3.

*before the King.*

that should beset him round about, because  
God is his buckler and the lifter vp of his  
head. And as it is testified in the 23. Psalm, Psalm. 23. 4. 1.  
though he should walke through the valley  
of the shadow of death, yet would he feare  
no euill, because the Lord is his shepheard,  
whose rod and staffe doe comfort him. Al-  
so, by *Salomons* determination, the name of  
the Lord is a strong Tower, the righteous  
runneth vnto it, and is exalted. *Jerusalem*  
(as it is in *Zacharie*) may be inhabited with-  
Zech. 2. 4. 5.  
out walles, if the Lord bee vnto her a wall  
of fire round about her, and the glorie in  
the middes of her. And if the Lord be with  
*Judah*, in the siege against *Jerusalem*, then  
shall *Jerusalem* bee a cup of poyson to all  
Zech. 12. 2, 3.  
the people round about, yea it shall be an  
heauie stone for all people. All that lift it  
vp shalbe torne, though all the people of  
the earth be gathered together against it.  
And when as *Saneberib* inuaded the land of  
*Jury*, with a most populous and puissant ar-  
mie to make an absolute conquest of it, the  
substance, of *Hexekiah* his militarie oration 2 Chron. 32. 7.  
was this. Be strong and couragious: feare  
not, neither be afraid, for the king of *Asshur*,  
neither for all the multitude that is with him,



## A Sermon preached

for there be more with vs, then is with him:  
With him is an arme of flesh (that is the power of man,) but with vs is the Lorde our God for to help vs, & to fight our battailer.

Howbeit, though Saluation be of the Lord, yet the ordinarie meanes of preservation appointed by God are not to bee neglected: Wherefore *Dauid* was no sooner entred into his kingdome, but hee gaue commandement that the children of *Judah* should be taught to shoot, least they should haue beene ouermatched by their enemies the *Philistines* in that art of warfare.

2. Sam. 1. 18. And when *Abisalom* rebelled against him, he did not onely pray earnestly, that God would turne the Counsel of *Ahisophel* into foolishnes: but also hee sent his friend *Husbai the Archite*, into the armie of *Abisalom*, to be his discoverer from thence of all principal and dangerous plots & designes, and that he might skilfully bring the Counsell of *Ahisophel* to naught, the which hee deemed more perillous vnto him then all

2. king. 9. 18. 28 *Abisaloms* forces. King *Salomon* also that he might not want the sinewes of warre, nor the ornaments of peace vsed traffike with his Nauie, by the way of the red Sea, to

fetch



## before the King.

fetch gold frō *Ophir* in abundance, wherby verse. 17.  
he was enabled to giue siluer in *Ierusalem* as  
stones. And his armory glistered with 200. 1. king. 10. 16 17  
targets, & 300. shieldes of beaten gold. Al-  
so he prepared 1400. Chariots. 1. king. 10. 26.  
12000. & 2. chron. 9. 25  
horsemen, and 40000. horses for seruice,  
which were bestowed in the Chariot cities,  
and with himselfe at *Ierusalem*. And I can-  
not but wonder at the exceeding great war-  
like preparation, which *Iehosaphat* made a- 2. Chron. 17. 13.  
gainst all dangers in the 2. of the *Chronicles* to the end.  
and the 17. chapter. Such discouerie of the  
Counsels and plots of forraine enemies, as  
*Elisha* made by diuine inspiration vnto 2. king. 6. 8. to  
*Iehoram*, must now be supplied by intelli- the 14.  
gencers abroad. How could *Dauid* haue a-  
uoyded the furie of *Saul*, if he had not re-  
ceaued from *Jonathan*, and *Michol*, infor- 1. Sam. 19. 13.  
mation of his cruell purposes, and escaped & 20.  
by flight? And indeede this was the ouer-  
sight of *Gedaliah* the gouernour, and it cost  
him his life in the end, for that he would not Ier. 40. 4. 14 15.  
belecue the report of *Johanan* who tolde 16. & 41. 12.  
him that *Ishmael* meant to murder him by  
the instigatiō of *Baalis* the king of the *Am-*  
*monites*. Let vs enter into consideratiō how

## A Sermon preached

expedient it is & necessarie to haue, & to cherish in a kingdom and common-wealth not onely valourous men, but also wise mē, lust men, such as be feruent in prayer and intercession for the publike good, & those that bee forward to execute lawes against malefactours. As for valorous men, howe should the *Israelites* haue beene deliuered out of the hands of the *Midianites*, had it not beene for the sword of the Lord, and of *Gideon*? They had still laine vnder the yoke of *Cushan Rishathaim*, King of *Mesopotamia*; vnlesse *Othniel* had beene raised vpp a sauiour vnto them. *Ehud* saued them out of the handes of the *Moabites*: And *Shamgar* and *Samson* from the *Philistines*: *Barak* likewise deliuered them from *Iabin*, the King of *Canaan*: and *Jephthah* from the *Ammonites*. And the Lord wrought a great Saluation for all *Israel*, when *David* slewe *Goliath* the *Philistine*. Concerning wise men, how necessarie they be in euerie state, *Salomon* implyeth when hee saith in *Ecclesiastes*, I haue scene this wisdom vnder the sunne, and it is great vnto me: A little Cittie, and few men in it, and a great King came against it,

Jud. 7. 20

Jud. 3. 9.

vers. 29.

vers. 31.

Jud. 14. & 15. & 16

Jud. cap. 4.

Jud. cap. 12.

1. Sam. 19. 5.

Eccle. 9. 13. 14  
15. 16. 18.

*before the King.*

it, and compassed it about, & builded fortes  
against it: and there was founde therein a  
poore and wise man, and hee deliuered the  
Citie by his wisdom. So was the City of  
*Abel* preserued frō the rage of *Joab* by the  
wisdom of one woman, who perswaded <sup>2. Sam. 20. 13.</sup>  
the Citizens to deliuer the head of the re- <sup>to the 23.</sup>  
bellious traytour *Sheba* the sonne of *Bichri*.  
And touching Iust men, I haue learned of  
*Eliphaz* the *Temanite* in the booke of *Job*, <sup>Iob 22. 30.</sup>  
that the innocent shall deliuer the Iland,  
and it shall be preserued by the purenesse  
of his hands: so that if but ten iust men had  
beene founde in *Sodom*, the Cittie should <sup>Gen. 18. 32.</sup>  
haue beene spared for their sakes. Neither <sup>Gen. 19. 12, 13.</sup>  
would the Angell destroy *Sodom* till *Lot* <sup>21.</sup>  
was departed thence into a place of safety,  
the which at his request was kept from de-  
struction: And in a most stormy tempest <sup>Act. 27. 22, 23.</sup>  
vpon the midland sea, God gaue vnto *Paul*  
the liues of all that sayled with him. When  
King *Joash* saide with teares in his eyes to  
*Elisba* lying vpon his death bed, O my Fa- <sup>2 King. 13. 14.</sup>  
ther, my father, the Chariot of *Israel*, & the  
horsemen of the same, he signified that the  
Kingdome had beene more prospered by  
his:

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*Pfal. 106. 33.*

his prayers, then by force of armes . And God in his iust wrath had vtterly consumed the *Israelites* in the case of the golden Calfe, had not *Moses* his chosen stood in the breach before him, to turne away his anger.

*Num. 16. 41.*  
to the end.

And they had at another time altogether perished for murmuring vpon the execution of rebellious *Corah*, *Dathan*, and *Abiram*, had not *Aaron* made an atonement for them. Miserable then and wretched was the state of the *Jewes*, when as *Jeremie* was commanded not to pray for them : and whē as God himself protested, that though *Moses* and *Samuel* stoode before him, yet his affection could not bee toward that people.

*Ier. 7. 16.*

*Ier. 15. 1.*

*Ecclef. 8. 12.*

And as for round executing of Iustice vpon offenders, the great necessitie therof appeareth hereby, because it is directly gathered out of the wordes of the Preacher, that the onely delay of Iustice is the animating of transgressours . Wherefore King *Dauid* made a solemne promise that hee would betimes destroy all the wicked of the Land, that hee might cut of all the workers

*Psal. 101. 8.*

*before the King.*

kers of iniquitie, from the citie of the Lord:  
And for the same reason saith *Salomon* in the  
Canticles: Take vs the Foxes, the little  
Foxes, which destroy the vines, Which Cant. 2. 15,  
course if we had takē many yeares ago with  
the Iesuites, secular Priests, and other semi-  
narie men, we had nor been so pestered with  
them, and endangered by them, as now we  
are, and of late haue beene. Wherefore Deut. 13. 21. & 17. 13.  
it is high time to put hand to this work, that  
all *Israel* may heare & feare & do no more  
presumptuously. Thus then it is euident  
that there is great vse and neede of the ordi-  
narie meanes of preservation, the want  
whereof maketh a verie wofull estate. As  
whē the Lord of hostes meant in the time of  
*Isay* to expose the *Iewes* to all inconueni-  
ences, both oppressions and miseries at  
home, and also inuasions abroad, then he  
threatned, that he would take frō *Jerusalem*, Isay. 3. 1. 2. 3.  
& frō *Judah* the stay & the strēgth, euen all  
the stay of bread & all the stay of water, the  
strōg man, & the man of war, the Iudg & the  
Prophet, the prudent, & the aged, the cap-  
taine of fiftie, and the honourable, and the  
Counsellor, and the cunning artificer, and  
thy eloquent man.

C

Now

## A Sermon preached

Now that Saluation is of the Lorde wee haue had good experience of late by the rare manner of the discovering of that damnable and diuelish deuise which should haue beene acted, vpon the fift of Nouember last. For the same God which inspired *Elisba* that hee could tell the King of *Israel*, euen the verie wordes which the king of *Arum* spake in his priuie chamber: And who in the dayes of *Amos*, would doe nothing, but he reuealed his secrets vnto his seruants the Prophets: And who appearing to *Ioseph* in a dreame sayd. Arise and take the babe and his mother, and flee into *Egypt*, and be there till I bring thee word, for *Herode* will seeke the babe to destroy him. And who promisseth in the 91. *Psalme* to deliuer the faithfull, not onely from the noy some pestilence, but also from the snare of the hunter, not onely from the arrowe that flyeth by day, but also from the terrour of the night, not onely from the plague that destroyeth at noonetide, but also from the pestilence that walketh in the darkenesse: euen he the same God, put into the head of our gracious Soueraigne, to make

before the King

an vncouth and strang construction of an  
vnsuscribed letter, but yet such an one as  
whereby both he, and his, and all wee were  
wondrously deliuered from the greatest  
daunger that euer would haue befallen  
vs.

And that it may otherwise also appeare  
that this our Saluation was of the Lorde,  
consider with what intent the letter afore-  
said was written, namely to saue one friend  
from perishing among vs; but this resoluti-  
on being still holden that wee should haue  
receiued the terrible intended blow. How-  
beit, Almighty God, who by his infinite po-  
wer and wisdom bringeth light out of  
darkenesse, and life out of death: and who  
made *Cyrus* his annointed holding and gui-  
ding his right hand to subdue nations for  
the deliuerie of his people out of the capti-  
uitie of *Babylon*, whereas *Cyrus* at the first  
meant nothing lesse, but only thought ther  
by to satisfie his owne ambition, vaine glo-  
rie, auarice, and cruelty: and who also  
turned the treachery of *Iudas* to the Salua-  
tion of mankind: euen hee the same God  
of his vnspeakeable goodnesse made vse of  
this

Isay 45.1.

Math. 26.



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this vndated letter intended for the good  
of one man onely, to the preservation of vs  
al both Prince and people.

Moreouer the greatnes of our deliuerance  
may appeare by this, that the conspiracie  
went forward, and our daunger continued  
without perfite discouerie, till within few  
houres of the appointed time wherein the  
cruell massacre should haue been put in ex-

ecution. So *Pharaob* brought the *Israelites*  
into such straytes, he being with his army  
behind them, that if the Sea, which was be-  
fore them, had not giuen present way vn-  
to them, they had been al put to the sword,  
man, woman, and child. Likewise *Hezekiab*

*Ihay. 37. 3.*

was so distressed by *Saneheribs* armie that  
he confessed it to be a day of tribulation, re-  
buke and blasphemie: for the children were  
come to the birth, & there was no strength  
to bring forth. In so much as *Hezekia* and  
his people must needs haue beene destroy-  
ed vnlesse the Lorde had sodainely put an

verse. 29. 36.

hooke in *Saneheribs* nostrils and a bridle in  
his lips, and had caused his Angell to slay  
fourescore and fife thousand of the ene-  
mies armie in the space of one night. When  
*Dauid* made this mone in the 116. Psalme,

*Psalm. 63.*

that



before the King. A

that the snares of death compassed him, and the griefes of the graue caught hold on him his meaning was to signifie in what great danger he had beene in the wildernesse of *Maon*, when *Saul* and his armie compassed him and his followers round about to take them, so that they could not possiblie haue escaped the edge of the sword, if there had not come by Gods prouidence an vnlooked for messenger to *Saul* in post, saying, Hast thee and come; for the *Philistins* haue inuaded the land. Vndoubtedly *Jehoshua* was brought neere to the point of his vtter vndoing seeing it is sayd of him: Is not this a firebrand taken out of the fire? Thus our God to whom belögeth the issues of death hath infinite meanes to deliuer his in the greatest and most extreame daungers, that we may know that Saluation belögeth vnto the Lord. Again that this our late preseruatiō may be acknowledged to haue come of the Lord onely, call to minde what our doings and deserts were at that time & before: surely I feare greatly, least if the Lord had visited vs, as in the day of *Zephaniah* hee searched *Ierusalem* with lightes, hee should haue founde many frozen in  
C 3. their

1 Sam. 3. 26.

27.

Zech. 3. 2.  
1 Sa. 68. 30.

Zeph. 1. 22.

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their dregs; that is, by their prosperitie hardened in their wickednesse, and saying in their hearts the Lord wil neither doe good nor euill. Hee should (I feare) haue found many drawing iniquitie with the cordes of vanitie, and sinne as it were with cart-ropes: putting far away the euil day, approaching to the seat of iniquitie. Wherefore in this respect we may say with the Prophet *Jeremie*, It is the Lordes mercies that wee were not consumed, because his compassions faile not. And all this Saluation came vnto vs from the Lord for the Gospels sake which wee professe, least our enemies by their good successe in this attempt, should haue taken occasion to haue blasphemed the name of God, saying where is now the God of the Protestants?

But indeede one motiue of the conspiratours to encrease their hope of good successe in this wicked enterprise, was this conceit, that they supposed that God had giuen vs ouer for our sins, as may appeare by those words of the vndated letter formerly named, God & man haue concurred to punish the wickednes of this time. This

Isay. 5. 18.

Amos 6. 3.

Lam. 3. 22.

before the King. A

selfe same opinion encouraged *Dauids* ad-  
uersaries in this present Psalme, as is colle- <sup>Psal. 3. 2.</sup>  
cted by the words of the second verse, Ma- <sup>Psal. 71. 10. 11.</sup>  
nie say to my soule, there is no helpe for  
him in God. And likewise, in the 71. Psalme,  
*Dauids* enemies spake of him, and they that  
laid wait for his soule, tooke their Counsell  
together, saying, God hath forsaken him,  
persue & take him, for there is none to de-  
liuer him. This also was the cunning and  
machiauellian tricke of *Saneherib*, which he  
practised to terrifie *Hozekiah* with all, when  
he said: Am I now come vp without the lord  
to this land to destroy it? The Lord said vn-  
to me, goe vp against this land & destroye <sup>Ifay. 36. 10.</sup>  
it. Thus the late complotters pretended  
the name of GOD to deceaue withall, as  
though God had ordained them to be the  
rodde of his wrath in punishing of vs, and  
that the staffe in their hand had beene his  
indignation against vs. But let them aun- <sup>Ifay. 30. 5.</sup>  
swer this questiō of *Esdra*s. Are the deeds  
of *Babylon*, better then they of *Zion*? Wee  
deserued destruction I confesse, but not by <sup>2. Esdras. 3. 21.</sup>  
the hands of them whose life is noe better,  
& whose religion is far worse then ours. I  
may

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may say of *Rome*, nowe as *Jesai* sometime spake of *Ierusalem*. How is the faithful Citie become an Harlot? thy siluer is become drosse, thy wine is mixt with water. God had not sold vs into their hands, because they had solde themselues to worke wickednesse in the sight of the Lorde as did

*Isay. 1. 21, 22.*

*2. King. 21. 25.*

*Psa. 73. 1.*

*Abab.*

And seeing that their purpose was defeated by diuine prouidence, and we were deliuered from the snare which they priuily layd for vs, therefore we may say and sing, yet God is good vnto *Jsrach*, euen to the pure in heart. Verely if we had beene altogether destitute of Good men as they falsely imagined, we had assuredly perished with fire-worke from below, as *Sodom* for want of ten iust men in it was destroyed with a raine of brimstone from aboue. But yet some *Lot* (praysed be God) remaineth in the Citie among vs to keepe vs from burning, yet some *Paul* sayleth in the shippe with vs to keepe vs from drowning, yet some *Moses* is founde standinge in the breach to turne away Gods wrath from

*Gen. 19. 24.*

*verse. 22.*

*Act. 27. 24. 25.*

*Psal. 106. 23.*

vs.

And

*before the King.*

And there is yet some *Aaron* left to make  
an atonement for vs. Yet, I saie, some *Noes*,  
or *Jobs*, or *Samuels*, or *Daniels* haue their  
being amongst vs, whose praier is ef-  
fectuall for themselves and vs likewise.  
And so we finde saluation from the Lord.

Num. 16. 46.  
to the 51.  
Ezech 14. 14.  
16. 23. &  
Ier 15. 1.

Good Lord what lenitie went before on  
the behalfe of the Kings Maiestie and the  
state, and what crueltie was like to haue en-  
sued on the partes of the conspiratours?  
Heereby we see by experience the truth  
of that which we reade in the Prophet *Isaie*:  
let mercie be shewed to the wicked yet hee  
will not learne righteousness, in the land  
of vprightnesse will he doe wickedlie, and  
will not behold the Maiestie of the Lorde.  
Though *Dauid* played with his hand vpon  
the harpe before *Saule* to mitigate the  
rage of the euill spirite that was vpon him,  
yet *Saule* intended to smite *Dauid* to the  
wall with the speare which he held in his  
hand. Yea though *Dauid* spared the life of  
*Saul*, when he had him twise in his hands to  
stabbe him, or to dispose of him at his plea-  
sure, yet for all that *Saul* continually pursu-  
ed him, as one would seeke a flea or hunt a

Isay. 26. 10.

1. Sam. 19. 9. 10

1. Sam. 24. 4 to  
the 9 & 26. 7.  
8. 9. 10.

# A Sermon preached

Partriche in the mountaines.

Thus the traytours would haue recom-

penced the Kings lenitie with extreame cru-

eltie; for if they had prospered in their most

mischieuous intendement, they meant to

haue killed the dame with the yong. They

purposed to meeke vs as a beare robbed

of her whelpes: wee should haue found &

felt them more fierce then the wolues in the

euening. As they of *Damascus* threshed

*Gilead* with threshing instruments of yron;

and as they of *Tyrus* shut the whole capti-

uitic in *Edom*: and as *Edom* pursued his

brother with the sworde, casting of all pit-

tie, and his anger spoyled him euermore,

and his wrath watched him alway: and as

the children of *Ammon* ript vp the women

with child of *Gilead*, that they might enlarge

their owne border: euen so for al the world

would these tygerlike men haue dealt with

vs. *Adonibezek* cut of the thumbs of the

hands and feet of his captiues, and made

them to gather bread vnder his table: yet,

hee suffred them to liue.

And *Naasb* the *Ammonite* would make

no

Deut. 32. 6.  
Prou. 17. 12.  
Hab. 1. 8.

Amos 2. 8. 9.  
22. 13.

Iud. 7. 7.

*Before the King.*

no couenant with them of *Jabesh Gilead*, 1 Sam. 11. 2.  
except he might thrust out their righteies,  
and so bring that shame vppon *Israel*: yet  
was he content that they should enioy  
their liues. But if these blood-thirstie men,  
(some wherof are alreadie cut of by iustice  
not hauing liued out halfe their dayes) had  
come to the full period of their hearts de-  
sire, nothing should haue beene hearde  
foundinge in our eares but kill and  
slay. Thus euen the mindes of the wic- Prouerb. 2. 10.  
ked are cruell; but still Saluation is of the  
Lord.

These vnderminers of the state said hap-  
pily of vs one to another, let vs breake  
their bonds and take their cordes from vs: Psa. 3.  
but hee that dwelleth in the heauen did  
laugh: the Lorde had them in dirision.  
They said perhaps among themselues by  
imitation of the 83. Psalme. Come let vs  
cutte them of from beeing a Nation,  
and let the name of the Calvinists  
bee noe more in remembraunce. Let  
vs take their habitations for our posses- Psa. 83 & 137.  
13, 16, 18.  
sion:

D 2 But



## A Sermon preached

But our God hath made them like vnto a  
wheele, and as the stubble before the wind,  
he hath filled their faces with shame, that  
they may knowe, that hee which is called  
*Jehonab* is alone, euen the most high o-  
uer all the earth. They resemble *Ephraim*  
and the inhabitants of *Samaria*, which saide  
in the pride and presumption of their heart,  
The bricks are fallen but we wil build it with  
hewen stones, the wild figge trees are cut  
downe, but wee will change them into Ce-  
dars: neuerthelesse, the Lorde will raise  
vp the aduersaries of *Rezin* against him, and  
ioyne his enemies together: *Aram* before,  
and the *Philistines* behind, and they shal de-  
uoure *Israel* with open mouth. They had  
no doubt as high and proud a conceite as  
possessed *Benhadad*, when he said, the gods  
doe so to me, and more also, if the dust of *Sa-  
maria* bee enoughe for all the people that  
follow mee for euerie man an handfull, but  
let not him that girderh his harnessse boast  
himselfe, as hee that putteth it of. For  
**SALVATION** belongeth vnto the  
Lord.

Now then for so much as no man doub-  
teth

Isay 9. 9. 10.  
24. 13.

2 King. 20. 10  
22.



*before the King.*

teth, and euerie man confesseth, that our late  
deliuerance out of exceeding great dan-  
ger proceeded from the Lord, lette vs  
first of all be admonished to be thankfull  
vnto Almighty God, by the example of  
*Dauid*, who after that hee had escaped the  
perill of the Court of *Achish*, solemnely  
promised in the 34. Psalme, that he would  
alwaies giue thanks vnto the Lord, and <sup>Psal. 34 1.</sup>  
that the prayse of God shold be continually  
in his mouth. And likewise by the example  
of *Jehosaphat*, who after that famous victo- <sup>2. Chron. 20, 26</sup>  
rie against the vnited forces of *Ammon*,  
*Moab*, and Mount *Seir*, assembled his sol-  
diers, and other his subiectes to blesse the  
lord in that place, which was afterwarde by  
that occasion called the valley of bles-  
sing.

Secondly, let vs receaue admonition to  
be constant in the professiō of the Gospel,  
notwithstanding all threats, calumniationes,  
and dangers intended by the fraud or force  
of any enemies whatsoeuer, by the exam- <sup>Psal. 119, 23.</sup>  
ple of the Psalmist in the 119. Psalme, who, <sup>51. 69 85. 61.</sup>  
though Princes did sitte and speake against <sup>25 28. 83. 109</sup>  
him, and the proud had him exceedingly in <sup>entire.</sup>  
derision

### *A Sermon preached*

derision, imagining a lye against him, and digging pits for him: yea though the bands of the wicked robbed him, and laid snares for him, and wayted to destroy him: so that his soule cleaued to the dust, and melted for heauinesse, and hee was like a bottell in the smoake, and his soule was continually in his hand: yet hee declined not from the law of God, nor forgot his precepts, nor swarued from his testimonies and statutes.

Heb. 13. 8.

Psa. 138. 7. 8.

Thirdly, let vs be encouraged to hope for such helpe and succour in time of neede hereafter, for that Iesus Christ yesterday, and to day, the same also is for euer, not onely the founder but also the preseruer of the Church. Hee was our arme in the morning when the Gospell began to be restored in these parts, and he will no doubt be our strength in the euening thereof vpon earth. hee will performe his worke toward vs, and not forsake the worke of his hands. But this hope must be grounded vpon a prouiso that we practise in life as wee professe in word. And therefore I say to all that be here present as *Azariah* the sonne of

*before the King.*

of *Obed* said to King *Asa* and all *Juda* and *Beniamin*: Heare yee me, the Lord is with you, while you bee with him: and if yee seeke him, hee will bee found of you, but if yee forsake him, hee will forsake you. Bee it farre from vs to runne the race of disobedience and obstinaeie, till our wickednesse be full as the *Amorites* was, when the *Israelites* came to invade them. Be it farre from vs, who haue lately receaued so great a Saluation from the Lorde, to mocke the messengers of God, and despise his wordes and misuse his Prophets, vntill the wrath of the Lord should arise against vs, and till there were noe remedie but that G O D must needes punish our sinnes in his iust and heauie iudgement.

Fourthly, let vs be exhorted to future vigilancie against the priuie practises of the Romish faction at home and abroad. Remember that when *Ahab* had ouerthrowen *Ben-hadad* in one sette battell, hee was aduertised by a Prophet to bee of good courage, but yet to take

<sup>2</sup> Chron. 15. 2.

Gen. 15. 16.

<sup>2</sup> Chron. 36. 16

<sup>1</sup> Kings. 20. 23.

*A Sermon preached.*

take heede what hee did, because the King  
of *Aram* when the yeare was gone about  
wold come vp against him the second time.  
But surely the *Iesuites* and their consorts  
will not giue vs so long a breathing time.  
For they are like the raging Sea, that can-  
not rest, whose waters cast vp mire and  
dirt. It would seeme that they are imitators  
of those euill and cruell men mentioned in  
the *III. Psalme*, which imagine euill things  
in their heart, and make warre continually.  
To vs they are strangers from the wombe.  
Can the blacke *Moore* chang his skinne, or  
the *Leopard* his spots? Then may these  
men also do good which are accustomed  
to do euill.

*May. 17. 20. 21.*

*Pla. 115. 1. 2.*

*Pla. 58. 3.*

*Ier. 13. 23.*

*Pla. 76. 10.*

Heere I cannot omitte the sentence in  
the *76. Psalme*, where is set forth the pow-  
er of God, and care for the defence of his  
people of *Jerusalem*, in the destruction of  
the Armie of *Sansberib*: The words, being  
directed to Almighty God, stand thus in  
the text: Surely the rage of man shall turne  
to thy praise: the remnant of the rage shalt  
thou restraîne. Euē so in this late cōspiracy  
such hath beene the euent that the rage of  
the

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*before the King.*

the conspirators hath turned to the prayse  
of God, who in his iust iudgement hath  
caused them to fall into the pit which they  
made and digged themselves: procuring Psal. 7. 15, 16.  
shelt mischief to returne vppon their  
owne head, and their crueltie to fall  
vppon their owne pate: G O D shew- Exod. 9. 16.  
ed his power in *Pharaoh*, and declared  
his name throughout all the world  
by his querthrow. Likewise in the destru- Hab. 2. 14.  
gion of the *Babylomans*, the earth  
was filled with the knowledge of the Lord,  
as the waters couer the Sea. And see- Isay. 26. 9.  
ing that such iudgements of God are in the  
earth, the inhabitants of the world shall  
learn righteousnesse. Thus by this late dis-  
couerie God is magnified, and the eyes of  
many, (I trust) are opened to see, that the  
*Jesuits* and the rest of the Romish brood  
are more dangerous guests to the state,  
then formerly they had beleued.

But yet the remnant of their rage must  
be restrained, vnder Gods prouidence, by  
circumspection & foresight of the Church  
and common-wealth watchmen, by dili-

## *A Sermon preached*

Gen. 11.

1. King. 16. 34.

Malach. 1. 4.

Hab. 2. 13.

gent and trustie inquisition, and by vnpar-  
tiall & vndelayed execution of lawes, which  
is the verie life of the lawes. And if all the  
premisses be obserued, then they that la-  
bour to bring in and erect poperie, shall be  
found the builders of *Babell* to their owne  
confusion: And they shall bee subiect to the  
curse which fell on *Enl* the *Beisbolite* a-  
bout the reedifying of *Jericho*; who layd  
the foundation thereof in *Abiram*, his el-  
dest sonne, and set vp the gates thereof in  
his yongest son *Segub*. Then I say, shal their  
case nothing differ frō that of the offspring  
of *Esau*, of whome God speaketh thus in  
*Malachy*. Though *Edom* say we are impoue-  
rished, but wee will returne and build the  
desolate places, yet saith the Lord of  
Hostes, they shall build but I will destroy  
it, and they shall call them the border of  
wickednesse and the people with whom the  
Lord is angrie for euer. And it shall bee  
saide of them, and their workes, as  
*Habacuk* speaketh: Beholde, is it not of  
the Lord of Hostes, that the people shall  
labour in the verie fire & the people  
shall



*before the King?*

shall euen wearie themselves with verie vanitie. They and their deuises shal consume like a snayle that melteth, and like the vntimely fruite of a woman that hath not <sup>P/a. 58. 8. 9.</sup> seene the sunne. As raw flesh is taken out of the pot, before the water feele the fire of thornes, so shall God destroy their enterprises before they can be effected: yea they shall be as the grasse on the house toppes, which withereth afore it commeth foorth: <sup>Ps. 129. 6. 7.</sup> wherof the mower filleth not his hand, neither the gleaner his lap. Then they may indeed trauaile with wickednesse hauing conceaued mischiefe, but they shall bring forth a lye; they may purpose to hatch the cockatrice egges, but they shall onely weaue the Spiders webbe. And hereof wee haue a stronge and stedfast hope, because that as <sup>Isay. 59. 5.</sup> well the destruction of the wicked, as the Saluation of the Godly proceedeth from the Lord, whose blessing is vpon his people, accordinge to the latter part of this text. And thy blessing is vpon thy people. Beholde, and consider

## A Sermon preached

2 Sam. 24. 17.

the humilitie, modestie, and sinceritie of *David*: For if danger be imminent to the state, then hee casteth all the imputation thereof vpon himselfe saying, I haue sinned, yea I haue done wickedly: but these sheepe what haue they done? let thine hand I pray thee, be against me and against my fathers house. But on the other side when as he is here deliuered from extreame danger, behold he ascribeth his deliuerance to Gods fauour toward his people, saying to Almighty God, with eyes and heart lifted vp to heauen, And thy blessing is vpon thy people.

Psal. 7. 6. 7.

Also when *David* was falsely accused by *Chush*, one of *Sauls* kinsmen, he called vnto God for helpe, framing his prayer in this wise. Arise O. Lorde in thy wrath, and lift vp thy selfe against the rage of mine enemies, and awake for me according to the iudgement that thou hast appointed. So shall the congregation compass thee about: for their sakes returne on high (that is, declare thy power for thy Churches sake.)

Vpon

*before the King.*

Upon whom falleth Gods blessings, and  
rely upon Gods people.

Therefore we must first shew our selues  
to be Gods people, & then we may expect  
the encrease and continuance of Gods  
blessing. For the accomplishing whereof, Math. 3. 16.  
let our light so shine before men, that they  
may see our good workes, and glorifie our  
father which is in heauen, acknowledging 1. Pet. 2. 9.  
Tit. 2. 14.  
vs to be a chosen generation, a royal priest-  
hood, an holy Nation, a peculiar people,  
zealous of good workes, shewing forth the  
vertues of him, that hath called vs out of  
darknes into his maruailous light. And then Pla. 113. 6.  
we may haue an assured hope, that God will  
preuent our King with liberall blessings, &  
set him as blessings for euer, making him  
a perpetuall example of his fauour to this  
present age, & to all posteritie. Then I say,  
we may conceaue good hope, that God wil  
endue all of vs with conuenient blessings  
both spirituall and temporall, so that  
wee may liue in the feare of G O D,  
and die in his fauour, to bee partakers  
of the ioyes of Heauen prepared for vs,

*A Sermon preached*  
by the mediation of our Saviour Iesus  
Christ, to whome with the father  
and the holy ghost be all honour  
and glorie, both now and  
for euermore.

Amen.

**FINIS.**

